THE State of the Saints departed, GODS CORDIAL TO *Comfort the Saints remaining alive.*

A

SERMON

Preached at the Funeral of

Mrs *Smythee Harlakenden*

Wife to *William Harlakenden*

Eſquire, *June* 28. 1651.

By R. F. Paſtor of the Church at *Earls-Colne* in *Eſſex.*

JOHN 11. 11.

Our Friend Lazarus ſleepeth.

Verſ. 12. *Lord if he ſleep he ſhall do well.*

LONDON,

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BRITISH MUSEUM

TO THE
VVORSHIPFULL
William Harlakenden
OF
Earls-Coln Eſquire, Juſtice of the
Peace in the County of *Eſſex*.

SIR,

GOD *giveth counſel that Friends ſhould ſhew pity to their afflicted Friends, eſpecially when the hand of the Almighty toucheth them: this act of God ſhooting his Arrows into your bed and boſome, and wounding to death your deareſt outward enjoyment, was not a touch but ſtroke, that pierceth deep into the hearts of your Friends, and*

muſt therefore needs ſtrike thorow the bowels of your ſelf, ſeeing the ſtroke was on her who was ſo much your ſelf; Affection to you, leſt any denial of mine, or reluctancy of my ſpirit againſt yours might adde to your ſorrow, bowed my heart unto this compliance with your deſires, that theſe troubled, ſorrowfull Meditations, and yet alſo comfortable, drawn out in this Funeral-dreſs, ſhould paſſe from my private Cloſet, into the open viewing world; and ſeeing they muſt take their leave of me, I ſend them to you, accompanied with Prayer, that they might be a Handkerchief of Gods ſending to wipe away theſe remaining tears that ſtill are dropping from your eyes, and not ſo onely, but as a Token, a comforting Token to take ſorrow from your heart, and leave the comforts of the Text therein to ſolace, refreſh and warm the ſame: But if your thoughts ſhould be hereby to keep her in your eye, and preſerve her Memory, you will but injure your ſelf, for God would have us forget

the

the dead, and her much more; here is no Statua *to the life, this is no Pillar reared for her Memory, this is but a ſhadow of her beauties, and ſcarce ſo like unto her ſelf, as the dead duſt to her living perfections; her Manſion is not now in Tabernacles of fleſh, ſhe is with the living God: She is preſent with Jeſus, gathered to Jeſus, ripened in faith by many Afflictions, ſpiritual Combats, and experienced inward Conſolations, and now like a rick of Corn brought in, in her due ſeaſon, there ſhe ſleepeth, which was a word much in her dying lips, often ſaying,* I ſhall ſleep with Jeſus. Sir, *When I weigh your loſſe in the balance of my own reaſon, and view your Chriſtian deportment under it, I bleſs and bowe my knees in thankfulneſs to the Father of Spirits, and the God of all conſolations, who hath made you ſo lively an example of the Truth preached, and made you a real evidence, that there is bottom enough in this truth of God to chear the afflicted creatures heart; neither doth your preſent temper of ſpirit*

in its quietneſs and peace, flow from any other root, I had almoſt ſaid it cannot, for all that know your loſſe, know Godtook from you a good wife, in finding whom you found favour from God, one that was an Help, and a meet Help, anſwering the primitive end of womans creation; and all that knew you together, know that ſhe was to you, not the deſire of your eyes only, but of heart alſo, on whom the fulneſs of natural affection and delight repoſed it ſelf; and what is or can now be left to revive your heart, and cauſe quietneſs to bud forth, but the ſtrength of his Grace and Truth, who doth, and will enable his to whatſoever he calleth them unto? And however many others may pleaſe themſelves with theſe Notions; and flatter themſelves in their own ſtate, and their dead; yet as her life and death was an evidence ſhe was a real Saint, ſo do I hope he that hath begun his own good work in you, will both continue and perfect the ſame, that you may have your ſhare in theſe comforts, and this truth be a reality unto you.

Sir,

Sir, *I ſaid before, Gods providence leadeth us to forget the dead, and time doth of it ſelf concoct thoſe ſorrows, and digeſt thoſe bitterneſſes of ſpirit that are like death it ſelf, but this forgetfulneſs is not of the graces and vertues of the dead, for in that reſpect the Saints live when they are dead, and their memorial is precious; but it is of their perſons which in time paſſe from us, and we ſcarce retain their image in our minde; and indeed how ſhould we, when we forget our own face even before the Glaſſe is ſet aſide? And as it is of their Perſons, ſo there is a forgetfulneſſe of them in their Relations unto us; You muſt forget her as a Wife, ſhe was ſuch, but now ſhe is not, nor ever muſt be a Wife again, Death hath eternally diſſolved that Knot, the Reſurrection will bring you together as Saints, but not as Man and Wife, you muſt not, you ſhall not know her any more after the fleſh, and thus you ſhould forget her, and with theſe words poured out into your boſom ſhe began to leave you, ſaying,* We muſt know

one another henceforth after the fleſh no more. *But though there be eaſe in forgetfulneſſe, and moſt content themſelves in wearing the grievous Remembrance of their dead Friends out of their mindes, yet Gods ſervants muſt not look hither and no further, but to get comfort into their hearts, and the aim and intendment of the holy Ghoſt in my Text is to enable the Saints to a comfortable meditating upon even their departed Friends, as abſent and gone up from their dwellings of fleſh; and that by well weighing their ſtate and condition what it is, ſo that they may, and can look upon their loſſe in, and want of them that they are not in the Land of the living: you can conſider, here I was wont to ſee my dear Wife; here to enjoy her delightſome imbraces; her counſel, ſpiritual Diſcourſes, furtherance, encouragement in the wayes of God, I was wont to finde her an help to eaſe me of the burthen and trouble of houſhold-affairs, whoſe countenance welcomed me home with joy,*

and

and the delight in whom eaſed me from many ſorrows that the worlds troubles raiſed up to diſturb, diſquiet my ſpirits; a Saint may ſtand and view, and taſt over all the ſweet comfort he enjoyed in Wife or other living Friend now departed, yea and ponder, and thorowly conſider all his own moſt private thoughts that make ſuch an ones death bitter to them, and yet get above them all, overcome all, and conſider on them departed from them with joy, with delight in reference to them (and thus may you do) when they eye the happineſs and tranquillity, and bleſſedneſſe of their eſtate who are thus called into remembrance; She that is dead and bemoaned is bleſſed, tis not long untill you ſhall come to ſhare therein, its not overlong to the Reſurrection, it is near, that will bring you together again, and then no more parting, but you ſhall be ever with the Lord; and hereby I obſerve a wonderfull difference betwixt the method of comforting which the

world

world uſeth, and that which God directeth in my Text, and as marvellous a difference in their efficacies, many have written Diſcourſes to conſolate their ſadded Friends groaning and tired out with ſorrows under their loſſes, wherein they ſhew much promptneſſe and ſharpneſs of wit, which ſometimes perhaps is moſtly their aim; but let a man take up their cordial Papers, and arm himſelf with all the rational and philoſophical Arguments that are therein, to quiet his heart, and ſometimes he may think himſelf ſo ſhod therewith, that he can trample and tread down the piercing thorns of his Afflictions, yet, yet the ghoſt of a dead beloved wife or childe maketh all theſe vaniſh, ſheweth their vanity and weakneſſe, but Gods comforts drawn from the ſtate of the dead, their preſent and future happineſſe, theſe make the dead our comforts, ſo that when others go to the Tombs and Graves to mourn, Chriſtians go to the graves to rejoyce, this is ſuch a way, as

maketh

maketh the ordinary cauſe of ſorrow to be the inſtrument of the higheſt, ſweeteſt comfort, here death is better then life, thus the worlds comforts are weak and thin, that our ſorrows eaſily pierce and charge through and rout, but Gods comforts turn water into wine, and make ſorrow it ſelf loſe its nature, and turn into joy, God brings in the dead to comfort the living, this is his method, Comfort one another with theſe words, Thus the eater yields meat, and the ſtrong ſweetneſs, the remedy is where the diſeaſe is, if their death ſting you, the conſideration of their ſtate in death is Honey that cureth and aſſwageth your grief, our way to comfort is by running to other imploiments, diverting thoughts, bringing in other in their rooms, looking off from them, but come look on the dead as wiſtly as may be, look on them more and more, conſider them as much as may be, ſo you conſider them as you ſhould, what they now are, where they now are, and you will finde your tears

not

not briniſh, but pleaſant, this Sir, *I have found and do finde an experienced truth, and not a notion, I have thoughts of my ſweeteſt Daughter now with comfort, who have had thoughts of her like the bitterneſſe of death.*

But yet, Dear Sir, *this is not all your work, but one great piece is to ſee why God contendeth with you, The* Lord doth not willingly afflict the ſons of men, *he doth not envy us our Wives like Vines, and our Children like Plants and Branches compaſſing our Beds and Tables, nothing is too good for his in his own account, if his people could eat gold he hath good-will enough to feed them with it, now when this God ſtriketh, he taketh notice how we eye him that holdeth the Rod, and whether we enquire how he was provoked to do thus, that ſeeking his face he may diſcover it unto us, ſometime we ſhall not need ſearch farre, ſome evil or other preſents it ſelf at firſt view, that God would*

would have us to repent of, and utterly abandon Afflictions of this nature with yours now, God many times useth to wean his from the Creature, and discover its emptinesse and nothingnesse, he hereby sometimes arouseth his to more watchfulnesse, holinesse, to more close, upright walking with him; Sometime God doth not point at what he intendeth, but its more dark, and then we must seek his face, and intreat that he would shew us, why he contendeth with us, that he would not only correct, but instruct, and when God hints unto you why, its your duty to arise early, by a speedy Obeaience to answer his motions; None are without sinne: though God doth not alwayes fasten his eye on sinne, as the bottom ground of his afflicting, yet he that thereby is stirred up to a more sincere, spirituall converse with God, is no looser by such endeavour; and tis our wisdom when God breaketh our fellowship with creatures, and removeth aside these perishing Friends, the

the more lively to endeavour fellowſhip with our Creatour, with our Redeemer, with our Comforter, with our loving and gracious Father; and make ſure of, and the more account of thoſe Friends that ſhall never be removed from us, and in this Enquiry and Search, I humbly intreat you, let not your ſpiritual eye be removed from Gods love and tenderneſſe; God doth not alwayes knit his brows when he ſtriketh, his face is not alwayes full of frowns or wrinkles as we ſuppoſe, he chaſtiſeth us with the ſame heart-love, and under the exerciſe of it toward us, as when he dealeth out his mercies; Whom I love, *ſaith God,* I rebuke and chaſten; *Affliction is one way of evidencing love, and it is the note of a Baſtard, that he endureth not corrections; The ſame love that gave you your Wife and Children might take them all away, and took them not ſo much from you, as unto himſelf whoſe they were; yea that love which giveth you Chriſt*

in

in all his glorious actings for your Salvation, may give you these rebukes, and I am sometime high in the perswasion that God will turn your Captivity, and blesse your latter end more then your beginnings: you are in some respects as Naomi, *left of your dear Wife and two sons, God hath emptied your bed, your bosom and your arms; your house is empty of Wife and Sonnes, tis clean swept, he emptied* Job, *and made all good again; and the Scripture would have us, as to hear the Patience of* Job, *so to mark the end of God; it was not* Jobs *end onely, but Gods end, the end that a God full of Mercy maketh for his Saints; God only knoweth his own thoughts towards you, or us, and it is our duty to wait untill he maketh them manifest, and in the mean time serve him in all commanded wayes of his, if he should let you stand like a forsaken Ensign, yet say not You are a dry root; God hath given you a better Name then that of Sons and Daughters, he*

hath

hath given you that he loved beſt, his Sonne, his onely Sonne! Say nothing though he hath taken from you that you loved, and wherein you delighted. Sir, *I have been over-large, though ſuch is your reſpect you will not account me tedious, I muſt contract my ſelf: your pardon I do not beg, as moſt Dedicators do; for if theſe lines ever paſſe publick from you, its your act not mine; and if the reading and peruſal of them by any of the Redeemed of the Lord, ſhall afford or adminiſter any matter of comfort to their damped, grieved ſpirits, I ſhall willingly not be minded, ſo that the* Giver of every good Gift *may have his praiſe; And I would deſire that what is written and ſpoken here was accommodated as much as may be for the houſe of Mourning, and if our language or plainneſſe reliſh not his palate, let him know our Countrey-Mournings call for it, and not for curioſities: I only am glad that this Opportunity is now given me, and I may not*

let

et it passe without my acknowledgment of my many Obligations to you and ours, of whom we speak (while in the and of the living) your attendance upn, and encouragement of an unworthy labourer in the Lords vineyard, and such Friends, I hope, I shall mostly value, as most rare in these dayes, though your loves did not only abound but superabound to me and mine, and that with constancy a few such Friends render an habitation pleasant, and maketh me say, My lot is fallen in a goodly place, it pleaseth me well.

Sir, *God hath taken from you, what you had from him of Wife and Children, wait on him, wait what he doth of himself return to you again, act those Graces given, and do not only eye by Faith what is in God, but draw forth and receive from him, what in Promises he tendereth unto you, which that you might do (as you do) more and more, and do worthily in* Ephrata, *and be famous in* Bethlehem, *that in your*

generation you might serve the Lord, and serve out your generation in being his servant in Church and State; that to many, as to us especially, you might live desired and die lamented, is, and shall be the prayer of him who is

SIR,

Your most obliged Servant

and Pastor

R. Josselin.

A SERMON PREACHED at the Funeral of Mrs *Smythee Harlakenden*, &c.

1 Thes. 4. 13, 14, 15, 16, 17, 18.

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others, which have no hope.

For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him.

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep

For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first.

Then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord.

Wherefore comfort one another with these words.

DEar Brethren, and Beloved in our Lord and common Saviour Jesus Christ, the occasion that cals us together in the Evening of this Week to hear a message from our God, is the conclu-

ſion of the life of our dear Siſter, and the performance of our laſt duty to her, we have laid her up in her bed of duſt, in ſheets of clay, the beſt bed of honour that our duſty carkaſſes may or muſt expect. An occaſion that your eyes may more affectedly ſee, then your ears hear, the ſenſe of things is ſooner conveyed to the heart from the forward eyes, then from the backward ears. Mine eye affecteth my heart: So the Church experienced it, *Lament.* 3.51. and I hope our heart cannot but be affected by what we have ſeen.

We are come together to a place of mourning, and I ſhall eſpecially eye the living as they ſhould themſelves, ſo the Text ſpeaketh, *Eccleſiaſt.* 7. 2,3,4. *It is better to go to the houſe of mourning then to go to the houſe of feaſting, for that is the end of all men, and the living will lay it to his heart: Sorrow is better then laughter, for by the ſadneſs of the countenance the heart is made better: The*

heart

heart of the wise is in the house of mourning, but the heart of fools is in the house of mirth.

Which duties if we can attend and practise, which temper, especially of a bettered heart, if we can attain, we may mourn again for joy of our own condition: for we cannot but mourn in sadness of heart for this breach which God hath now made upon us.

Yet none will impute it a fault unto me, if I crave leave to speak softly of our living Sister, for she is alive, and her body only sleepeth, and we will speak softly, lest we disturb her rest, who is as far above our words, as we are beneath her joyes.

For her Birth, it was in the account of the world honourable, though that Birth is most noble which is of God, there is no Pedegree like a Christians, whose Father is the Almighty, whose Brother is Jesus Christ, who is of the bloud-royal of heaven, born of God, begotten by the Word and Spirit: and

this is a poor Christians Pedegree, 1 *Joh.*3.9. 1 *Pet.*1.23.

Her Education in the world, in her younger dayes was very free and high, which I mention as making the frugality, retiredness and submissiveness of her later daies the more commendable.

Briefly in her life, towards God she was pious, depending on him, and living very much the life of faith, being often put to it by the wiles and subtilty of Satan, yet in her last sickness God freed her from fears, filled her with spiritual joyes, enjoyments of himself, and earnest longings to be with him: In her affliction submissive, patient, her pains were violent that made her cries piercing, but they were the throws of a dying person, and not the fruits of impatience: In the mercies she received from God, an owner of his goodness with thankfulness, and owning her own unworthinesse to the more admiring his love and bounty in them.

I must

I must draw a veil over her in her relations towards her dear Husband, her Family, towards my self, as both in my Acquaintance and in my Ministerial relation, God having taken from me one of my best sheep in this Pasture, not that she needeth a veil, for in this respect her memorial shall be precious, but we need it: tis good to look off from our losses in our friends to the condition of our friends, and so doth my Text.

In the words read, observe

1. The state of our departed friends declared.
2. The state of living Saints propounded in order to our friends departed.
3. The grounds whereby this may be attained.

1. For the first, the state of our departed friends declared, and that is twofold,

1. They are *asleep*, vers. 13. nay *asleep in Jesus*, v. 14. Thy dear-

eſt Wife, Daughter, Sonne, are in a ſweeter boſom then thine, enjoy a better bed-fellow then thou, in a more contentfull boſome then thine and mine, are they aſleep, taking a comforting, ſtrengthning nap, they *are aſleep in Jeſus*, verſ. 14,15.

2. They ſhall ariſe again, and in the company of the Lord return to us again, in whoſe company they now are, *verſ.* 16. the Lord, i. *Jeſus Chriſt ſhall deſcend*, and the Saints will God, i. *Jeſus, bring with him*, verſ. 14. i. *Their ſouls ſhall deſcend with Jeſus; then their bodies are raiſed*, verſ. 16. *The dead in Chriſt ſhall riſe firſt; and ſo we ſhall meet the* LORD *in the air, and ſo be ever with the* LORD, verſ. 17.

Or here is the ſtate of our departed friends declared,

Firſt, As concerneth their bodies,

1. They ſleep in Jeſus, they

are at reſt in his boſom, in his arms, they take the reſt of ſleep.

2. Though in the duſt, caſt or laid up in the grave, yet they ſhall be rais'd again: as Jeſus ſhall return, ſo ſhall they be raiſed up, and return with him.

Secondly, As concerneth their ſouls, they are with the Lord, he ſhall bring them with him, implieth, they are with him now, and when ſoul and body are united again, then we ſhall be ever with the Lord.

Or here is the ſtate of the departed what it now is,

1. They are aſleep in Jeſus.

2. They are with the Lord.

Tender mothers, why do you alwayes bedew your cheeks for your deareſt daughters that are not? Huſbands, why wear you mournings over your hearts for your beloved wives? Know you how its with them, that it is thus with you? They are hugg'd and lull'd aſleep in the arms of Jeſus:

You

You misse their chearfull countenances, their delightsome company, but they want not yours, for they have the Lords, They are with the Lord, that satisfieth them, let it content and comfort you.

2. What it shall be, they shall

1. Attend Christ downwards to the Earth, to be united unto their bodies, which shall be raised out of the dust.

2. They shall be companions of the then living Saints, and attend them into the air to meet Jesus Christ, *vers.* 17. *John* the beloved Disciple having acquaintance in the high-Priests Palace, went in with Jesus, and came out again and called in *Peter*, and brought him in with him, *John* 18.15,16. these Saints as the familiar acquaintants of Christ, who have waited on him in his glory, shall be attendants of the then living Saints in their approaching unto Christ at his

his ſolemn coming.

Thus you have the ſtate of our dear friends that are gone before us, but ſtill this is the ſtate of ſuch as are Saints, and not of worldly wicked men, men of this world, this is nothing unto them; this is no map of their condition.

2. The ſecond general head in the words, was concerning the ſtate of the living Saints, propounded in order to our friends departed, and that in theſe three particulars; if it be thus with them, how ſhould it be with thee and others of the Lords?

1. In reference to our ſorrowing for them: This is not forbidden, but is moderated, ſorrow not as others which have no hope, *verſ.* 13. tis not uncomely to wet the Herſes of our dying friends with tears; Husbands, Fathers, Mothers, you may follow your friends with tears, thoſe pearls become your eyes, your cheeks; but mourn not as

as thoſe that are without hope; thy Wife, thy Husband, thy dear Daughter ſhall return again, and now for preſent are but aſleep.

2. In reference to comfort: we ſhould take comfort, and comfort one another, *verſ.* 18. call in refreſhings to your ſpirits from that condition, your loſſe in them bids you mourn, and tis allowed: their condition, their gain in being with the Lord, bids you be comforted, ſee you take it; the world commonly praiſes immoderate grief, when men like *Rachel* refuſe to be comforted; but this temper the Lord approveth not, he ſaith, *Comfort one another with theſe words*: Tis better to obey Gods commands, then to enjoy the worlds praiſes.

3. That no preſent life of ours as being cloathed upon with fleſh ſhall be any advantage to us in meet-

meeting and enjoying Chriſt, but the Saints that ſleep ſhall be ready to meet the Bridegroom, as ſoon as thoſe that are alive: Wherein the Apoſtle ſeemeth to compare the Saints alive, to men that are awake and up and ready dreſt, the Saints departed to thoſe that are in bed, undreſſed, aſleep, but this advantage the Lord will help, for the dead in Chriſt ſhall riſe firſt, and be ready as ſoon as thoſe that are alive, to meet the Lord: the Reſurrection is as ſure and ſpeedy a means to lead to heaven, as life at the laſt, the bodies of the dead Saints ſhall as ſoon as ſurely enter Heaven as the living.

3. The third general Head was, the ground or means whereby this diſpoſition of heart of the living concerning the dead, may be attained, and they are theſe two;

1. The firſt is in the 13th verſe, by

by removing or casting out ignorance concerning the state of the departed, we are prejudiced in our spirits concerning our dying friends, Oh we shall never see them more. This ignorance its *Nigredo & nox animæ*, a black darkness, a night upon the soul, and it must be removed, *I would not have you ignorant concerning them that are asleep*; Asif he should say, Were you enlightned, and knowing of the state of them that are departed, you would not do as you do, but as I now propose unto you.

2. The second means is by calling in faith, *vers.* 14. which he cals for in order to a word of Christ, which he declares, now our faith puts to the Seal, and maketh it an Authentick instrument. This faith is *Lux, dies animæ*, its clear light in that soul where faith is risen: Do you believe that Jesus

Jeſus died? I know you do: And do you not believe that he roſe again? I know you believe it, take this then for as ſure a truth, that Chriſt will bring thoſe that ſleep in him again. Do you believe this? you do, you do, take then this Handkerchief, Husbands, Fathers, and let it wipe ſorrow from your ſpirits: Your Babes, your deareſt, deareſt Wives and Daughters ſhall Jeſus bring again.

Theſe are the Heads of this Text, of theſe words; we ſhall now in particular take a view of the ſweetneſs that is in them, the Lord give us a ſpirituall diſcerning and taſte of the Word.

1. We ſhall begin with the firſt particular, *The State of the Saints departed,* in the firſt Branch, *They are aſleep in Jeſus:* Now the ſleep is the ſleep of death, ſo this Text ſpeaketh plainly,

verſ.

verſ. 16. The dead in Chriſt.

Where obſerve this Point of Doctrine,

Doct. 1. *That the death of the Saints is a ſleep, and but a ſleep in Jeſus.*

Their death is no ſeparation either of ſoul or body from God and Chriſt; tis a ſeparation of ſoul and body from each other, that they may more cloſely enjoy the communion of Jeſus Chriſt: a wicked mans death is a departing from God, a ſeparating of ſoul and body from God for ever.

The holy Text fully proves this truth, expreſſing death by ſleep, *Job* 7.21. *Now ſhall I ſleep in the duſt.* Look about now into your fields and medows, you ſhall finde the weary Workmen ſweetly ſleeping on the ground; to ſleep on the ground is one of the pleaſures of the Summer; Is it much to ſee the Saints lie ſleeping in the duſt? there they are at reſt, *Pſal.* 13.3. The ſleep of death, *Acts* 13.36. *David*

David fell on sleep; When he had wrought his hours of the day, God gave him his grave to rest and sleep in, 1 *Cor.* 11.30. *Many sleep.* 1 *Cor.* 15. 51. *We shall not all sleep*, i. *die*; Your Wives, your Husbands, your Sonnes and Daughters, whose departing you so much lament, are but stept aside into their retiring rooms, their cool Summer-parlours, the shady cool Grove of the Grave to take a little rest by sleep, and when they awake they shall return again.

But it is a *sleep in Jesus*, saith my Text and Doctrine; There are two Prepositions used ἐν and σὺν, and so imply one sense, dead or asleep in Christ, together with, or with Christ.

Now those that sleep or are dead in Christ, may imply and declare such as persevere to the end in the faith of Christ, and die in the same, that live Christs and die Christs, *whom the master when he cometh shall finde so doing*, when mens lives and faith are parallel

lines and runne out together, whe
men do not out-live their faith as tem
porary believers do, the leaf, and tree
and branches of whose faith and pro
fession withers, dies, and is like a tre
pluckt up by the roots, Oh this is a fa
losse to lose our faith, to out-live ou
profession and hopes of God, and Chri
and happiness.

The Critick saith διὰ doth not signi
fie the instrumental cause, but the wa
or passage into---as *incedo per urbem*,
go in or through the City; so Jesus i
the door or passage by whom the Saint
ascend their bed of rest, and enter int
their sleep.

But farther, If I mistake not, whe
the holy Ghost annects and joineth
Jesus to the actions of his Saints, a
when *Paul* is said to be a Prisoner i
Jesus or bondman of Jesus, it's easily
understood this is taken in a passiv
sense, one that is bound not by Chri
as the agent that bindeth, but on
bound for the cause, for the faith o
Chri

Chriſt which he profeſſeth; but it implieth more, that Jeſus Chriſt was *Pauls* companion in ſufferings and impriſonment, kept *Paul* company in priſon, and was at the ſame chain with him, and forſook him not whoſoever did; 2 *Tim.* 4. 16. *All forſook me*, *verſ* 17. *Notwithſtanding the Lord ſtood with me*; Jeſus Chriſt never ſtirred from *Paul*; he never left his chain, but kept him company in priſon, and at the bar of *Nero*.

Thus when the Saints live in Chriſt, it noteth the participating of him as the root of their life, the in-dwelling of Chriſt in them; Chriſt at the end of his Saints actings, and joined with them in the ſame, noteth out the harmony of Chriſts heart with his Saints, his complying and partaking with them in their condition, he fareth as they fare, He is afflicted in their afflictions, perſecuted in their perſecutions, hungry and naked when they are ſo. And in this ſenſe the Saints *ſleep with*

Jesus; he is a companion of their bonds in the Grave, and owns them as his, and holds them as in his arms when they lie down in the Grave, the place of their rest.

The Philosophers opinion concerning sleep is, That it's an act neither of the soul or body alone, but of both; when I weigh this opinion with the best of my reason, I conceive it's true, yet the act is mostly the bodies: Sleep is the binding up of the outward senses from their actings, and so is the bodies act; The Scripture favoureth this, *Cant.*5.2. *I sleep but my heart waketh*; and sleep being thus limited mostly to the body; this passage holdeth out consolation in respect of the perishing rotting condition of the body, and this I conceive the Apostle intends in this place, as one of his heads of consolation to the Saints which is thus made out more clearly. The immortality of the soul is a principle granted and believed of the Heathens, who ever yet met with

with a Nation ſo barbarous in any new-found place, that had not ſome thoughts of a being after this life ends: But the Reſurrection of the body is a truth that the word of God teacheth, and neither *Gentile* nor many *Jews* believe, but is contradicted by both.

*Matth.*22.23. *The Sadduces ſay there is no Reſurrection.* Luk.20.27. *They deny there is any Reſurrection.* It was one Article againſt *Paul*, and ground of his trouble, *Acts* 23.6. *I am a Phariſee, of the hope of the Reſurrection I am called in queſtion*; and *Paul* defends it as a gain-ſaid truth upon evident light as it were, *Act.*26.8. *Why ſhould it bee thought a thing incredible with you that God ſhould raiſe the dead?* It ſeemed ſuch an abſurd errour that he muſt be a ſtrange man that believed it, on the fore-head of this opinion, was written by them Incredible, incredible, *Act.*23.8.

See the wiſe Heathens judgement herein, we will inſtance in the *Athenians*, Act. 17.18. *Others ſaid, he ſeemeth to be a ſetter forth of ſtrange gods, becauſe he preached unto them Jeſus and the Reſurrection*; This was a ſtrange God with them, they knew not what to conceive of it, *verſe* 32. *When they heard of the Reſurrection of the dead, ſome mocked*: This opinion needed no confutation.

Now the Apoſtle driveth againſt this by this phraſe, *Some*, ſaith he, *mourn as without hope*, they believe no Reſurrection of the body, but its periſhing in the duſt, to theſe their friends are loſt for ever, theſe can have no hope of enjoying them again, but you are not without hope, he points clearly to the Reſurrection of the body: nay he clearly demonſtrates this from the Reſurrection of Chriſt, *verſ.* 14. *Which was of his body*, as the whole Goſpel ſpeaketh; ſo that

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'tis applied to the body, that's a-ſleep.

Jeſus Chriſt in the Grave accompanieth the bodies of his Saints, and taketh care of them, our ſouls are not onely the Lords but our bodies, our members are Chriſts, he hath redeemed both, he will be ſerved by both, he will glorifie both, 1 *Cor.*6.15,20.

*Pſal.*34.20. *He keepeth all his bones*, a place intended of the fathers carefull keeping of Chriſts bones, but as the Father kept the Sonnes bones on the Croſſe that not one broken, it was not an accidental thing that Chriſts bones were not broken when the two thieves were, the Father held their hands they ſhould not touch them, they paſſed them over by the direction and ſecret inſtinct of the Father upon their ſpirits. and he kept the fleſh of his Sonne in the Grave from corruption: in ſome meaſure Chriſt keeps the bones of his, and remembers their duſt, his eye is

upon them where laid, whither removed: and he will raiſe them up at the laſt day, he puts forth a ſpecial providence towards their dead bones, which is here called their ſleeping in Jeſus.

And well may the Saints death be ſaid to be a ſleep, we ſhall inſtance but in one reſembling property of both, becauſe it more ſpecially is made good in our departed ſiſter.

1. Sleep its *quies hominis*, a perſons reſt, and ſo is death: The dead Saints are at reſt, I ſhall not need to prove it of ſleep, tis called reſt in our common language, they that ſleep we ſay take reſt, you ſhall have a Scripture-inſtance, *Lazarus ſleepeth*, John 13.11. *Jeſus* ſpake of his death, but they thought that he had ſpoken of taking reſt in ſleep, that death is call'd a reſt, and is ſo, *Job* 7.13. if *Job* had died at firſt, then ſaith he, I had ſlept, I had been at reſt, ſo *verſ.* 17. There the weary be at reſt, *verſ.* 18. The priſoners

reſt

reſt together; Death maketh the moſt troubleſome quiet, and the moſt troubled there are quiet: thus to common apprehenſion, but exactly true of the Saints, who are at reſt, *they reſt from their labours*, Revel. 14. 13. and they are in reſt, that moſt bleſſed reſt that remaineth for the ſons of God: Huſbands and Wives do you hear, hearken Fathers and Mothers, thoſe you lament as dead, are but gone to take their reſt, they are quiet, and will you nothing but diſquiet your ſpirits, diſturb your own reſt, oh no, whiſt, be ſtill.

1. And our beloved and endeared Siſter ſpecially reſts,

1. From the wearineſſe of her ſpirit: Here the Saints are happy beyond other men, wicked men have a worm in their conſcience that never ceaſeth from gnawing, 'tis a never dying worm, *Iſa.*66.24. Wicked men have ſome ſtings and terrours here, and if they think death ſhall eaſe them, they

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are miſtaken, the bed of their Grave will be like *Jobs* in this reſpect, *Job* 7. 13. *When I ſay, My bed ſhall comfort me, My Couch ſhall eaſe my complaint,* verſ. 14. *Then thou ſcareſt me with dreams, and terrifieſt me with thy viſions.* Ask *Dives* if there be any reſt to his ſpirit there, alas he roareth out, tormented, tormented. Our Siſter was of a troubled ſpirit, many, oh many times, but *ſleeping in Jeſus boſom* he is become her reſt, there ſhe findeth ſoul-reſt.

2. At reſt from bodily diſtempers; all that knew her, knew her a woman that walkt among the Graves and the Tombs daily, daily dying; ſhe had a deaths-head, and a deaths-thought ſerved to her daily, for years, her inward cheſt-pains were daily monitors of her end, theſe pains as they were near her heart, ſo was her heart ſenſible of them. The Ancients had at their feaſts a Deaths-head ſerved in at their Tables; or as ſome, a ſilver Image of

of death, to which cuſtom *Novarinus* the Jeſuite applieth that of the *Pſalmiſt*, *Pſal.*109.23. *I am gone like the ſhadow.* Dear Friends, Do you not ſometimes think you hear the dolefull groans, and ſee the ſad countenances of your Babes and dead Friends; 'tis not ſo, they are at eaſe. Goe not to the Graves to mourn, for they are free from the pains and diſeaſes of their life, death hath cured all their maladies.

3. From the bitterneſſe of death, I mean to her body, for as for her ſpirit, death was not bitter, welcome, invited, lookt for, *Thurſday I ſhall die*, ſaid ſhe, and often askt for Thurſday when ſhe died, oh nimble time was leaden heel'd in this reſpect: but it was bitter, bitter to her outward man, her nature ſtrong, her pangs, the pangs of violent rending, tearing death, all parted eaſily but ſoul and body, and theſe hardly. From theſe your wives and babes now are at reſt.

Uſes.

Uſes.

Uſe 1. Are our departed Friends aſleep in Jeſus, then they ſhall do well, *John* 11. 12. as the Diſciples ſaid of *Lazarus*, nay they cannot but do very well, they take a nap in their dark houſe as we do at night, the curtains of the earth are drawn about them, that they may ſleep ſoundly. Hearken Husbands, Fathers, Mothers, your dear Wives and Babes ſleep in Jeſus boſom, Can they do amiſſe? Can they do better? When in their ſickneſſe they did but ſlumber, oh how you rejoyced! This ſhall ſtrengthen, this ſhall cheriſh them was your ſaying, and do you mourn when they ſleep ſoundly, ſecurely in the arms of Jeſus? Liſten at their Graves and Tombs, there is all quiet, there is no groan or ſigh, 'twas not thus in your chambers, there their oh's and ſhrieks were many and piercing!

Uſe 2. Are our departed Friends but

but aſleep, then they ſhall awake, Jeſus Chriſt will awake them, at the broad-day light of his coming, *John* 11.11. *I go to awake Lazarus*, ſaith Chriſt: He that awaked them out of a dead ſleep in ſinne, will awake them from their ſleep in the Grave, Gods Trump ſhall call them up in the appointed ſeaſon. Their ſleep is not a perpetual, everlaſting ſleep, I read of ſuch an one *Jerem.* 51.57. a perpetual ſleep, no waking, but that's not the Saints ſleep, but the ſleep of their perſecuting enemies. Some think they hear the dead ſneeze, as if the firſt Reſurrection were at hand, and their day were dawning, but it will come, the longeſt night hath its bounds and end.

Uſe 3. Are our departed Friends aſleep, know they ſhall ariſe refreſhed, ſtrengthned, which is the property of ſleep, ſleep it ſatisfieth nature, many perſons ariſe out of their ſickneſs with ſtrength by reaſon of a ſound ſleep, won-

wondering where they loſt and left their pains, weakneſſes. Thus when Saints ariſe they ſhall be ſatisfied with Gods likeneſs, *Pſal.* 17. 15. they lay down with trouble on their ſpirits, weak Graces, ſtrong corruptions, a pained, rotting body, they ſhall awake compleat in Grace, full of Grace, their body glorious, incorruptible, they ſhall even wonder whence is this change, but the wonder will ceaſe when they ſee they are in Jeſus arms, *Who hath changed them into the likeneſs of his moſt glorious body:* and that body can never know its former pain and ſmarts, neither ſhall their ſpirits again ever know diſquieting troubles or diſtracting terrors.

2. But here is not all, the Saints departed, and whoſe bodies ſleep in the duſt, they ſhall return with Jeſus, God will bring theſe again with him. Hence the Doctrine is this,

Doct. 2. *The Saints now with Jeſus, ſhall come unto us again with Jeſus.*

Their

Their preſence now with Jeſus is in the words impliedly, after the Reſurrection they ſhall be ever with the Lord, now their reſidence is till a Reſurrection, and expreſly *verſ.* 14. God ſhall bring them with him, therefore they are now with him, and ſhall return with him; and this expreſſion refereth to the ſtate of their ſouls now while the body ſleepeth in the Grave, in their own Earth, *The ſpirits of juſt men made perfect* are with Jeſus. Theſe ſhall come again, this coming of Chriſt is very glorious and triumphant, that coming mentioned *Revel.* 11.17. *When he ſhall take to himſelf his great power and reign,* is very notable, but this is beyond all expreſſion admirable, *verſ.* 16. *The Lord ſhall deſcend with a ſhout,* Heaven will infinitely rejoyce at this march of Chriſts; *With the voice of an Arch-angel, and with the Trump of God,* the Father will ſend him forth in the utmoſt of his glory, *Matth.* 16.24. *For the Sonne of man ſhall come in*

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the Glory of his Father. This is a view of Christ that we should long to see.

Use. To refresh and chear our hearts, God said concerning desolate *Jerusalem*, That it *should yet be inhabited, and Boyes and Girls playing in the streets*; You heard before that your *Josephs* and *Maries*, over whom you mourned, were but asleep, now you hear they shall return again, their souls and bodies shall be united together again, and you shall see them; let this truth not seem impossible to you which God speaketh out so plainly and clearly, we grieve as if we should see them no more, as if they should never return; but let this be one bottom of comfort to you, they shall return, and we and they shall be together with the Lord for ever and ever.

2. We proceed to the second general Head, What the state or carriage of the living Saints should be in order to

Saints

Saints departed, and that firſt *mourn not, ſorrow not, as thoſe that are without hope.* Hence obſerve this Doctrine,

Doct. 3. *God that alloweth us to mourn, puts a limit to our mourning.*

We may wet our eyes and cheeks with tears, but not drown them: Sorrow may enter into our hearts, but it muſt not poſſeſſe the heart: *Ignoſcimus matrum lachrymis, ſed modum quærimus in dolore*; We have nothing to ſay againſt your tears, they are comely, commendable, tears are the beſt ſolemnity of a Funeral, leſſe of entertainment and more of tears would do well, *Gen.*24.67. *Iſaac mourned for his mother*, but the Text ſaith, *He was comforted after his mothers death.* There muſt be a meaſure of our ſorrow, it's fit it ſhould be limited.

Uſe. Friends mourn, let your eyes runne over, bedeck the Herſes of your

Wives, Husbands, Babes with tears; they are a comely dresse and mourning for our Friends, a sensless Stoickness doth not become Christian tenderness: only keep time in mourning, let it not be overmuch, let it testifie your love, let it drown neither your patience, nor your hope.

Secondly, *Comfort* (παρακαλέω, so the word is well rendred) *one another with these words*, What words? *viz.* Concerning the state of our departed Friends formerly spoken to. Hence observe this Doctrine,

Doct. 4. *The due consideration of the state of our friends departed in their enjoying God, is and should be a bottom for the living Saints to comfort and satisfie their hearts in their losse and absence.*

This Point lieth very clear in my Text, *They are dead*, but yet they are with Christ, asleep with him: They are not with thee; True, but they are with the *Lord, which is best of all*, they are

are absent from their bodies, and from their earthly friends, but with their best friends in heaven. Your faith and endeavours all tend to bring you where they are, they are with Christ, they shall return again with him at his coming, and therefore *comfort one another with these words.*

This Doctrine consists of these two Propositions,

1. That the departed Saints enjoy God.

2. That they that are asleep in Jesus shall come again.

Either of these Propositions considered by themselves are a firm basis or bottom of real consolation, as appears by these Reasons.

1. The Saints departed, *asleep in Jesus*, enjoy God, they are the fellow-commoners of the most blessed Angels, and are in Paradise with Jesus. Now this must needs be matter of consolation to the living.

Reas. 1. Because this state of being

with, and enjoying God, is the happineſſe and crown of the Saints, yea this is their compleat happineſſe, the perfection, the excellency of it, here is freedom from all, every miſery, all tears are wiped away: Here is no ſinne nor tempter, and is not this happineſſe? Theſe Saints are at the right hand of God, where are all pleaſures, and that for evermore. Theſe have ſhot the Gulf, paſſed all hazards, are in the haven in ſafety, they have run the race, have gained the Goal, the Crown, and now that is ſet on their heads: they are led into heaven by the Sonne, and welcomed into heaven by the Father, if any thing ſpeak happineſſe ſurely this ſtate, this enjoyment doth, the hope of this glory is matter of rejoycing to the Saints in the midſt of tribulations, *Rom.* 5. 2,3. the fruition of it muſt needs fill your hearts with joy to the brim. When we ſee any tendency towards Grace, any beginnings thereof in the hearts of any of ours,

how

how we rejoyce! now when they enjoy the end of their faith, the ſalvation of their ſouls, what can we ſay, but, They are happy, and much more rejoyce: to be a people prepared, and made ready for the Lord, is a mercy of mercies, but to ſtand in the preſence of God, brought in by Chriſt, and owned of him before God, Men and Angels, is there any honour or happineſſe like it?

And doth not Chriſt bring his into the preſence of the Father? Yes, 'tis he that doth preſent us unto him, *Luk.* 2.27. into this holy Temple, Chriſts parents brought him in their arms, into the holy of holies, the Fathers moſt glorious preſence, the Sonne brings in all his: If the Angels take the ſoul from the lip as in the Parable of *Lazarus*, Chriſt receiveth it from them to preſent it to the Father, *Heb.* 1.6. the Father brings the Sonne into the world and preſents him to ſinners. The Son brings ſinners gathered out of the

world, and returns with them to the Father, *Heb.* 2. 13. *Behold, I and the children that God hath given me,* Ephes. 2. 8. *Through him we have acceſs to the Father,* the word imports not barely our coming, but the manner of our drawing near to the Father, led in as the maſter of Ceremonies or Courtiers lead in thoſe that have audience of their Princes, 1 *Pet.* 3. 18. 'tis the end of the death of Chriſt, that he may bring us unto God, for this we labour, wreſtle, ſtrive, pray, this is the end of our faith: now when our friends depart ſo out of this life, as they leave the hope of this behinde them, that when they leave us, Chriſt preſently imbraces their ſouls, and preſents them to the Father, ſhould not this be matter of ſolace, and comfort to us? where can thy Husband, Wife, Daughter, Sonne, the joyes of your eyes, your beloved, onely ones, the joy of your hearts be better, then with the Lord?

Reaſ.

*Reaſ.*2. Their happineſſe cannot but be your comfort, if any word will comfort a mourner, it will be this, He for whom you mourn is happy. See it in a Scripture inſtance, when good *Jacob* apprehends *Joſeph* is torn in pieces and dead, he mourns, and he will mourn himſelf, himſelf into the Grave, *Gen.* 37.33,34,35. what muſt I needs ſend my *Joſeph* alone into the field? what had I no more diſcretion then to ſend the little lad ſo long a diſtance from me without any company? thus *Jacob* tortures himſelf, as many times we do in ſome neglects, overſights, not uſe of means towards our dying friends. But liſten friends, news comes to *Jacob*, that *Joſeph* is alive and Lord of *Egypt*, what doth the old man now? He leaps out of the Grave, and will waggon it down to *Egypt* to ſee his *Joſeph*, this chear'd his heart, diſpell'd his ſorrow, made him young again, and he will go ſee him now before he dieth, *Gen.* 45. 26,27,28. This Text tels you where

your departed friends are, nay it tels you what their ſtate and condition is, Jeſus ſleeps by their bones. Their ſpirits are in his preſence, which is the fulneſſe of joy. When a ſinner is converted there is joy in heaven, the Angels ſhout for joy, much more do they ſhout when a Saint is brought into heaven by Chriſt Jeſus: and that its thus, I queſtion not your faith to believe it, ſo when you die you ſhall ſee it: If any thing will make you caſt your mourning ribbands from your hearts, I think this ſhould.

We now paſſe on to the ſecond Propoſition in this Doctrin, which is, That the Saints that are aſleep in Jeſus ſhall come again, and this ſhould be a bottom for our preſent conſolation in their abſence; The Reaſon is,

Reaſ. Look how we apprehend and conceive of things, ſo are our hearts affected, either to joy or ſorrow, ſo that we diſtinguiſh betwixt the being of any thing, and our apprehenſion of it; as

as ſuppoſe a proud enemy threatens our ruine, upon the rout and overthrow of his force we are ſecured from any hurt he can do us, but we do not rejoyce in it, untill the thing is made known to us: thy friends are well whatſoever moans thou makeſt, and howſoever thou complaineſt; but when we apprehend it ſo this ſhould cheer us. The apprehenſion of things conveyeth either trouble or quiet to our ſpirits; as for inſtance, ſuppoſe a man ſleeping on his bed, his houſe fired, while aſleep, its nothing to him: noiſe or heat awakens him, he ſeeth his danger, now he crieth out, withdraweth himſelf: convey down to your ſpirits a ſerious apprehenſion of the happy eſtate of your departed, ſee if as your loſſe apprehended maketh you mourn, ſo their gain and happineſſe apprehended do not quiet, yea and comfort your hearts: convey down to your ſpirits that your friends ſhall return again, they are not buried in the duſt for ever, believe it, dwell upon it, its a means

means to quiet you, the holy Ghoſt picks it out here as a means to comfort, make uſe of it.

Uſes.

Is this ſo, then the

Firſt Uſe is this, Labour to inform your ſelves well concerning the ſtate of the departed Saints, minde thorowly the happineſſe they enjoy, thorowly ponder the many evils and miſeries they are now free from.

1. Call in faith to believe their happineſſe, how infinitely well it is with them, do you believe what hath been ſpoken? I know you do, only live then ſutable thereunto, and up to your faith.

2. Remove ignorance that would prejudice or darken you concerning their preſent condition, do not only look at their rotting, periſhing fleſh, but conſider *they ſleep with Jeſus* in the grave, who will raiſe them up again: but theſe two particulars I muſt only hint, I cannot now enlarge.

Uſe 2. Is this ſo as the Doctrine ſpeak-

ſpeaketh? then look off from your own thoughts concerning your departed friends, and judge as it is. As

1. You eye their abſence from you, Oh they are not; you eye the good they enjoyed with you, and you with them, and this is not enjoyed. Conſider, art thou like Jeſus? canſt thou adminiſter that comfort unto them he doth? is thy cottage like the Palace of the moſt glorious God? and are thy inheritances like the Paradiſe of the Almighty? they are gainers, Chriſts arms and boſom are better unto them then yours? You loved them, but can you love them as their Maker doth, they had tender, carefull reſpect from you, but can you regard them as their Redeemer doth?

2. But you eye your loſſe, your miſſe and want of them, Oh when I return home, Oh my childe that met me, hugged me, is dead; my wife that came forth to welcome me with joy, is gone for ever, Oh how naked houſe

and

and family is unto me! but consider, were they made only for your use, and for your comfort? Did not God make thy Wife and thy Daughter whom thou bemoanest more for himself then for thee? he did make them to glorifie them, and art thou troubled now its done? but consider they are but gone before on the same way, in the same journey thou art travelling, and all the Saints are following, and then you shall enjoy them for ever; like travellers therefore when they come near home, gird up your spirits, follow the Lord more closely, that you may have a part in the resurrection of the just.

3. You eye the state of their body that perisheth, and rotteth in the grave, but is not their dust dearer to Jesus then their breath was to you? he died to redeem the flesh and bones of his Saints, their outward man cost him bloud, and he will make *their body like his glorious body*: my Text saith, *They are asleep with Jesus*, question not his care of their dust and bones.

Use

Use 3. Here we see the happinesse of them that have God for their God, he is their all in life and their all in death: there is no trouble in the enjoyment or losses of friends (for there are troubles in these vanities) but God can make it up to his. Your friends, dear Saints, are your comforts so farre as God is in them, and they live by the Spirit, Power, Grace of Jesus, if dead, they live in the enjoyment of Jesus, let us therfore live in God, and unto God, and we shall enjoy God our comfort here, and hereafter for ever, *Amen.*

FINIS.

THere is lately publiſhed *Four neceſſary Caſes of Conſcience of daily uſe*, written by M. *Thomas Shepherd* late of *New-England*.

Vicearsij Manuductio ad Artem Rhetoricam 12°.

Dr *Don* late Dean of *Pauls* Sermon at the Lady *Danvers* Funeral, with Verſes of Mr *George Herberts*, &c.

M. *Elton* on *The ten Commandments and Lords-Prayer*, formerly burnt by the Biſhops.